Bodmer--28 E-5 (1950-1951) 1925, 1926 SFDA Uru 0726

Carangas--
Chipaya

/185 cont./

The family. The Chipaya family like the Aymara is copied on the Creole model. Marriages are performed at the church and registered at Huachacalla. When I made a census of the population, I was able to observe that individuals of the same name have a tendency to group themselves in a specific part of the village. Certain names are characteristic of each of the sectors of the village: thus the Alaba, the Lopez, and the Pirko in Warto-ayl'u; the Kondori (1), the Mol'o, the Lova in the other part of Tsaima; and the

1. Family names such as Mamani (hawk), Kondori (condor), and Kispe are purely Aymara and are borne by almost all the Indians of this race who do not have Spanish names.

Varel'i, Lasaro, Pelipe, Kispe, Kayo, and Laba in the main Tsaima. Some other names, in contrast, are found disseminated throughout the village: thus /128/ the Mamani (1) /refers to footnote above/, who are as numerous in Tsaima as in Tsaito. The Vilka overlap in Tsaito and Tsaima. With the exception of the Mamani, the individuals whose names are distributed in all three sectors of the village also represent only a few families that are partially isolated and probably emigrants. For example, there are only two Cisa households, one of which occupies a hut built on the periphery of Warto, and the other at the end of Tsaima properly so called. This far-out position in the village indicates a maternal or recent origin. It is the same for the two Pirko, father and son, who are neighbors of one of the two Cisa households in Warto.

/186 My attempt at a census gave me the means to examine the question of exogamy at close range. The results of the study following this line confirmed the testimonies of the Chipaya on the absence /187 of any restrictions in this respect. The members of each "moiety" take wives from the other "moiety" as well as from their own. Tsaima wives not in large part from the Tsaito section, but to